

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, APRIL 18, 1912

NEW SERIES, VOL. XIV, NO. 17

Kingdom Briefs.

The Orphanage Improvement Club is composed of the larger children at the Baptist Orphanage and is working for the cultivation of their own minds and the beautifying of the Home. On Friday night, the nineteenth of April, they are going to have a reception at the First Baptist church, rendering an interesting program and receiving books which friends wish to contribute to their library, or money to buy books. This would be a good time and a good way for friends far and near to help. They propose not only to build up a good library but to have a number of lectures by men who have succeeded and are willing to give them a helpful or cheering word.

We are in receipt of exchange for \$50.00 from the treasurer of the West Point church for which we will send The Record to families not now taking it, to be selected by the church at West Point. This is worthy of these noble people and of being followed by other churches. This puts West Point at the head of the column. Brother L. E. Barton preaches to these people.

Brother W. M. Burr is out from a short stay in the hospital, and is now at his work. He has not only builded well in all his work in the Delta, but has made it easy for others to follow him successfully. By the way, he doesn't fancy "hobble" skirts in a religious paper.

Brother A. J. Preston was prevented from attending the Indianola Convention by sickness in his home. He had prepared a good paper, a compendium of which appears in The Record.

The Kosciusko church and pastor believe in foreign missions, as the recent offering of \$600.00 shows. That's the way to prevent a debt—just pay what you owe, and then help the other fellow!

Our neighbor Col. R. H. Henry is making an active canvass of this district for representative in Congress. He makes a good paper of the Clarion-Ledger, refusing whiskey advertisements and taking a stand for righteousness and law enforcement.

Brother B. T. Kimbrough, one of our contributions to Kentucky, is pastor at Burnside where Brother Borum organized a church twelve years ago. The work is prosperous and the surroundings so inspiring that Brother Kimbrough breaks forth into poetry.

On Wednesday morning at 9 o'clock Mrs. E. J. Tate, of Goodman, the mother of our beloved Brother T. J. Bailey, passed to her rest and reward. She lived past the four-score limit of years and was remarkably active up to a short time before her departure. Her faithfulness to duty and high ideals of life and frank espousal of the cause of right leave a rich heritage to her children and grandchildren. Her faith in the Lord made her victorious over death. On Thursday the body was laid to rest in the cemetery of the Pleasant Ridge church, where she joined more than sixty years before.

Brother R. M. Boone announces that he has severed his connection with the Baptist Chronicle and that this is positive and final. Brother Boone was for a while pastor at Indianola and made a good Mississippian. It would be well for some church in our State to lay hands on Brother Boone and bring him over the river.

The Queen and Crescent Railway announces special cars from Birmingham by way of Meridian and Jackson for the Convention at Oklahoma City. They wish to make a whole train, a Baptist Special, from Meridian or Jackson via Shreveport with special stop-over privileges west of the Mississippi river. Write to S. A. Stone, Ticket Agent, Jackson Miss.

Brother J. C. Buckley, of Pinola, says he has been reading The Record for thirty-five years and remembers with joy the labors of Gambrell and Hackett and Bailey. He writes encouragingly of the new management and extends a cordial invitation to his churches which we promise to accept.

We give this week a picture of the new Seminary building at Fort Worth. A communication came to us giving an account of the Seminary but as it was unsigned we are not able to publish it.

A cow is needed at the Baptist Hospital—needed badly and needed right away. Milk is better than medicine for sick people and here is a fine opportunity for somebody to do good. Send a good one, freight prepaid, if you wish, to Miss Sallie Stamps, Superintendent of the Baptist Hospital, Jackson, Miss.

Our meeting at Tylertown closed April 3rd, after running for ten days. Rev. R. A. Cooper did the preaching. He gave us the truth without veneering, adulteration or apology. It was of the apostolic sort. We know more of God's Word and love it better.

E. R. Henderson.

Signs of Promise.

The signs of promise are brightening even while the low hung clouds are dropping their garnered fullness down in abundance far beyond the husbandman's seeming need. But the promise of seed time and harvest are just as true to the eye of faith as when the dew drop sparkles in the April sun.

I shall be able to send \$4,000.00 to Richmond today, making our contribution to foreign missions to date \$15,229.56.

In home missions we have not such large figures to gladden our hearts but I have not lost faith in the cause or in the churches, and while the time is short, and the weather not inviting to church goers, yet the men who are undershepherds to the flock in Mississippi are leading these flocks, and if not in the Sunday meetings, then in the open with hand to hand appeal and earnest personal canvass they will prevail. Here is what one brother wrote me: Our meeting day at the church is the fourth. We have been rained out every Sunday this year, so I got on my horse and went to see them in their homes and with the letter came the check for \$50.00. Who knows but that God has called us to the Kingdom for such a time as this, and if we are faithful undershepherds in what He demands of us, then something larger and better may be in store for us. Here are some of the responses for this week:

Gulfport came first on the list for \$1,000, but Meridian First church answered with \$1,020. Magee brought an offering a sacrifice well pleasing in His sight with \$377.79, and lying snugly in company with these came Aberdeen with \$444.74, and Shuqualak with \$270.00. Baldwin answered roll call with \$95.50; Biloxi with \$80.00, and from behind the levee where the mighty Mississippi is being held in patient restraint, Shaw sends a message of love with \$200.00. Then there are many smaller sums from smaller churches whose offering is accepted according to that which they have and not according to that which they have not. Among these are Salem with \$55.60; Belen, \$54.00; Purvis, a few years back all desolate, but now with loving hearts laying down \$70.83.

My space this week is limited, but I must call attention to the mission field of Brother Gates where was the boll weevil, but from which there comes \$40.00, and from Centreville \$41.80, and from Gloster Baptist church \$25.00.

May the Lord give us a great victory.

A. V. Rowe.

CONTRIBUTED ARTICLES

Traveling Toward the East.

Gibson, March 27, 1912.

One dreary evening early in March a lonely figure walked down the streets, sloppy from melting snow in Louisville, glad it was raining, because the tears were raining down his own cheeks, for he had just left his loved ones and was starting on a long journey toward the far lands lying beyond the seas. As the train pulled out from the station, night was settling down over the earth, the traveler swallowed a great lump and gloom settled over his soul. For many months he had looked forward to this time with joyful expectation, but now that it had come at last, his courage almost failed him. It was a long time, far past midnight, before he fell asleep, and very late the next morning before he awoke to find the clouds lifted and the sun shining brightly while the train sped on, kicking as it went around the curves and through the tunnels of the Allegheny Mountains. Gradually his heartache wore away, and it was well nigh gone when, late in the afternoon, he stepped into that luxurious train station in Washington City and found awaiting him his friend and former schoolmate, Dr. Geo. H. Crutcher, now acting pastor of the Fifth Baptist church of the Capital City.

The traveler recalled other days spent in this city fourteen years ago, when he was a mere boy, was en route from Crozer Seminary to Richmond to appear before the Foreign Mission Board for appointment as missionary to Mexico. Curiously enough on this present visit, he had the pleasure of visiting the sessions of both Congress and Senate and of listening to a discussion as to what steps should be taken with reference to the revolution in Mexico at present. A friendly visit was made to the office of Congressman E. S. Candler, a conscientious statesman and a member of the First Baptist church of Corinth, who dropped his heavy work and went with the traveler to the State Department to procure a passport so that he might travel in foreign countries without difficulty. At night he lectured on his work in Mexico to a large audience at the Fifth Baptist church.

Early the next morning the train which bore him, shot through the tunnel under the Hudson river and out into the Pennsylvania Station in the very heart of the city of New York. Two or three days were properly spent in seeing some of the most important buildings and places in this great city which seemed to have been made in its wild rush after the things of this world. But the most impressive sight of all is the constant, surging streams of humanity. Oh, the people! the people! the people!!!

On a beautiful Sunday morning, March 17th, with nearly thousand people aboard, the good ship *Amerness Irene*, loosed her

moorings, backed slowly out into the river, while the band played and a thousand white handkerchiefs fluttered from her decks and from the pier, and almost noiselessly swung down the bay, on past the Statue of Liberty, then set her prow toward the East on her long voyage over the great seas toward Mediterranean ports. We stood on the aft deck and watched the great skyscrapers drop down one after another below the horizon till all had disappeared, and then we cast a glance around to see as far as the human eye could reach, only water everywhere, far out to where the sky bends low to touch it. Oh, what a sight!

All that day the white sea gulls followed flapping their wings and squawking to each other. Then late in the evening, as if despairing of the chase, they gave up, one by one and turned back. We saw them disappear in the hazy distance, then we who had been silently watching, said in our hearts, goodbye, white winged birds, you'd better hurry home now before it gets dark and rest your tired wings; then we went below, some of us sick at heart, and others of that sickening feeling which comes on apace aboard a great ocean liner.

For days we sailed the great high seas, the huge white ship ploughing grandly through the troubled waters, lashing her sides with silvery spray, nor varied her course for a single moment, thanks to the faithful watchmen yonder, while the long propellers churned the waters into a perfect foam behind by their ceaseless whirl day and night till we, lulled by their monotonous turning, fell asleep and dreamed sweetly of home. On land the great, ponderous locomotive, drawing its heavy load across the continent, stops now and then at a station, panting to catch its breath, but these go on forever. Oh, engine-driven propellers, do you never get tired, too?

Eight days out: Some are pacing up and down the decks, others are playing games or listening to sweet strains of music, while still others are wrapped in their heavy robes, lolling in their deck chairs ghastly pale, when some one suddenly raises the shout—"Land, ho!" Then all rush pell mall upon the decks and pandemonium reigns. We are nearing St. Michael's Island and the Punta Delgada, the furthest known land from which Columbus sailed away with his little bark upon the broad expanse toward far off America. The little sea gulls came flying out to meet us, flapping their wings and vieing with each other like happy children running to meet their father when he comes home from a long journey.

Now, if we were glad to see land after eight days of ocean travel, what must those poor mutinous sailors have felt five hundred years ago? Passing the Azores, we drop down to the beautiful island of Madeira famous for its wine and ox-coaches set on

sleds instead of wheels. After a few hours delightfully spent in its balmy air and fragrant gardens, we weigh anchor and start for Gibraltar. We are coming in sight of her now, after two more days. There she lies like some great lion covered with shaggy mane, guarding the entrance to the Mediterranean Sea. We must rest a bit now before we pursue our onward course and then we will tell you more about it.

Fraternally,
R. W. Hooker.

The Blue Mountain Meeting.

Our meeting began on March 17th and lasted twelve days. Dr. L. E. Barton, of West Point, was with us most of the time, and the Spirit used him mightily.

Dr. Barton is not a counting evangelist. He says that he leaves the Holy Spirit to do the counting. There must have been at least a hundred professions of faith and reclamations from doubt. The meeting made a profound impression upon all three of the schools and on the town. The weather was uncertain and rains were very frequent, but I suppose that the smallest congregation during the meeting would not have numbered less than six hundred. The largest congregation must have reached nine hundred or more.

Dr. Barton has no high pressure methods. He preaches the gospel with clearness and power, is safe and sane in his management, and is a fine personal worker. We congratulate West Point on having such a pastor.

Now that two weeks have passed since the close of the meeting, I feel that it was about the most satisfactory meeting that I have ever been connected with. There are many things to rejoice over and much fewer things than usual to regret. It is the general testimony of the brethren that our church was never in so good a condition before as it is now.

We turn our eyes to the future with courage and hope.

Cordially,
W. T. Lowrey.

Wiggins, Miss.

Dear Record:

We have just closed one of the best meetings we have ever had. Rev. W. Y. Quisenberry did the preaching. Our church is in better condition than ever before. We had a foreign mission rally last Sunday and got subscribed over \$125.00. Our Sunday School gave \$7.48 also, and our W. M. U. has given \$26.30 which will foot up nearly \$160.00 for foreign missions. Brother Quisenberry is largely responsible for all this except the W. M. U. part.

He got notes to the amount of \$1,000.00 for the Seminary endowment, also.

We received nine for baptism, and fifteen by letter and statement. Our church is greatly revived and we are happy.

Yours for service,
H. C. Joyner.

Thursday, April 18, 1912.

Shubuta, Miss., April 8, 1912.

Rev. P. I. Lipsey,
Jackson, Miss.

Dear Brother Lipsey:

The fifth Sunday meeting at Chickasahay Association which met with our church on Friday night before, and continued through the fifth Sunday in March, was a gracious meeting. The addresses of all the brethren and the discussion of Woman's Work by Mrs. Gray, Hackett and Phillips, were all splendid. Prof. John L. Johnson was with us on Sunday and gave us two splendid addresses, one at eleven o'clock in the morning and the other at three in the afternoon. Sunday morning we took our collection for foreign missions. It has nearly reached the \$300 mark. Considering the depressed feeling on account of the financial situation, which at present exists in this part of the country, and that this is about a seventy-five per cent increase over any previous contribution to this cause, I think there is reason to be encouraged and to rejoice.

All of our work seems to be moving along nicely, and I think we are on the up grade. We would be delighted to have you come to see us, and when you come we will do all that we can for The Record.

Cordially, your brother,
Roy Chandler.

Coldwater Association.

Dear Record:

The undersigned "Enquirer" has a sister who has had years of experience as a teacher, sustained by State license for life; a woman of enviable reputation as a teacher; exemplary; loyal in the belief of salvation by grace alone; and yet, she says, she does not believe as I do; as to how, where, when, and duration of the punishment of the unbelieving wicked; and if she dares to not believe as I do (?) she must need light. Are there any such (spiritual) kinsfolk as first cousins in God's family?

If you think it worth the space, please let me ask Brother Sproles, Rockett, or if he can be persuaded to write, Walton E. Lee, to give us an article on the teachings of God's Word as to eternal, everlasting, never-ending punishment of the unbelieving wicked? Will hell be as long as eternity as a place or state of punishment?

To recompense for the space, I enclose one year's subscription to The Record for the next best woman on earth—my mother-in-law.

"Enquirer."

Hattiesburg First Church.

We had sixty additions to our church during Brother McComb's stay; twenty-two of these were for baptism, to join other Baptist churches here.

To God be the glory for all the good work done. Brother McComb is a fine evangelist.

Yours in Christ,
I. P. Trotter.

Final Appeal.

At a meeting of the executive committee of the Layman's Missionary Movement on the 11th instant, the deepest concern was

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manifested for the condition of our Home and Foreign Mission Boards. The members are liberal weekly contributors, have made extra freewill offerings; some have recently given valuable time and therefore feel the more liberty to urge the cause upon others. The committee voted to make this final appeal to laymen:

First, will not every layman who sees this notice, try to make an extra offering himself?

Second, will he not seek to secure similar gifts from his friends, his church and his Sunday School?

Third, will not laymen see that all treasurers forward the mission funds in their hands before April 30th?

These last days of April are fraught with momentous issues for Southern Baptists.

J. H. Tyler, Chairman.
J. T. Henderson, General Secretary.

Worthy Veteran Honored.

The fiftieth anniversary of the organization of Battery A, First Mississippi Light Artillery, was celebrated in Jackson yesterday when the few remaining members of what was known as Ratliff's Battery, held a re-union.

There are not many of the brave old boys left, but the honorary members, sons and daughters of members of the battery all took part in the celebration and enjoyed it exceedingly.

A meeting was first held at the court house where a few speeches were made and old memories revived until lunch time, when all proceeded to the Royal Hotel, there to enjoy a fine luncheon.

Captain W. T. Ratliff was presented with a gold-headed cane by the sons and daughters, the presentation speech being made by George Power. Captain Ratliff responded and was followed by Captain Frank Johnston and Rev. Mr. Haman, of Leaned, an invited guest.

Preaching and Teaching.

I have been examining the commission given by our Lord just before His ascension, as recorded in Matt. 28:19-20, King James Version.

"Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost." "Teaching them to observe all things whatsoever I have commanded you," etc. It seems to me to be unfortunate that the word "teach" in the 19th verse should have been used. Teach here is quite different from the word used in the next verse. This word, the one used in the 19th verse, signifies to "disciple" or make disciples (or Christians) of all nations, and is so rendered by all modern translators, as I believe.

In Mark's gospel, 16:15, the word preach is used (same version). But when we note the difference in the meaning of the word "preach" and the word "teach" it is very plain that the two words do not express the same thought or idea. It is true that one could certainly not preach without teaching, but he may teach much without preaching. Our Lord in His parting request did not

say "go and teach" all nations." He said, go and disciple or make Christians of all nations, teaching them to observe all things whatsoever I have commanded you. How may those who are not spiritual be expected to discern spiritual things?—1 Cor. 2:14: "Now the word of the Lord came unto Jonah saying, arise, go to Nineveh and cry against it, for their wickedness is come up before me." The word "cry" will give us a glimpse of the meaning of the word "preach." After Jonah's experience, on account of his disobedience, we read, "And the Word of the Lord came upon Jonah the second time saying, arise, go unto Nineveh, that great city; and preach unto it the preaching that I bid thee." Let us note the words: preach the preaching that I bid thee." Jonah cried and said, yet forty days and Nineveh shall be overthrown. The word the word used in the next verse. This ration brought that great city to repentance. He preached. Statistics are always interesting and should be valuable, but sometimes peculiarly confusing. For instance, we are told by some who put the stress on teaching first, "that from 85 to 95 per cent of all who join our churches come out of the Sunday Schools." Then from the same source of information we get things like the following: "One-half of the members of the great majority of churches have no church-going habit." "Three-fourths of the church members do not go to any services between Sundays." "Nine-tenths of the members of the average church do not work for Christ either in teaching, public prayer, administrative or benevolent work, or any work that means real service." "Ninety-five out of a hundred in the church never lead a soul to Christ. Nor have they ever done any personal work of a soul-winning character. And the condition is worse in all these particulars in the country church and in the village."

But enough of this. If the half has been told, there is something radically wrong somewhere. We inquire, who sold tickets to Tarshish? Are we prepared for a storm? In teaching, we address ourselves to the intellect or mind, as a rule. Whatever Scripture is stored away in the mind will be serviceable to the pupil if he is ever converted, but let us not forget the words of Jesus to Nicodemus, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God."

In connection with this truth, let the importance of attention to the preaching of the gospel be urged for God's revealed way of saving sinners is through the preaching of the gospel and we are not authorized to add to or take from it. After salvation and baptism, teach them to observe all things whatsoever I have commanded you.

Jesus lost no time in instructive preliminaries but began and ended His ministry with the theme, "Repent ye and believe the gospel." It is indeed a sad and not uncommon picture to see fifty or one hundred Sunday School children going away from the preaching service after being dismissed from Sunday School.

J. R. Sample.

Summit, Miss.

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When your time is short, do not wish paper continued; drop us a card, and we will be glad to stop the paper before it is too late. Objections, notices, or other direct, or in the form of remittances of 100 words and marriage notices of 25 words, inserted free; all other notices will cost one cent per word, which must accompany the notice.

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SOMETHING IS WRONG

Last October at Blue Mountain the business manager of the college was installing a silo to feed his dairy cattle. The vat had been built of concrete, and equipped with a gasoline engine for cutting the feed. When the vat was being run through, the work had not gone far when the belt slipped. It was adjusted and as soon as the engine started it slipped again and the wheels refused to budge. By that time it was evident that something was wrong and all hands stopped and began to examine into the trouble. The stalks were removed from the box and was discovered that a piece of white pine had gotten in with the corn. The revolving knife had cut through it once or twice and then refused to cut it any more. Of course it was right in refusing, for repeated efforts would have ruined the knife and wrecked the machinery. Everything had to stop until this was remedied. Of course, it meant a loss of time. But J. B. Berry was patient and sensible. Anybody who has dealt with people as much as he has doesn't have to worry over a little piece of machinery.

This story is only a little incident which almost anybody might duplicate out of his own experience. But the present use of the simile is to call attention to our way of collecting mission funds. It is plain that we are periodically in a fearful crisis in our mission work. We are undergoing a strain that is damaging to every man and agency in it and it is persisting in will wreck the whole business. It is getting worse every year and there is no relief in sight for the future until a investigation is made and the trouble remedied. There is power in

plenty, work abundant and the machinery has shown in the past that it can do the work. But every year we come to a place just at this season when there is a fearful and intolerable strain. It is clear that we can't go on this way without relief.

We have had warning sufficient; now we don't want to ruin everything by blindly going ahead.

Right here comes along some "gospel mission" vandal with his hammer and says let us "knock" the whole thing to pieces. Nobody ever found out the cause of trouble in that way, still less did he remove it.

This is the time for a close and prayerful study of our mission work. Of course, great good is being done on the foreign field. No criticism is made of their work; no unkind criticism of anybody's work. Many churches and individuals at home are developing in missionary interest, but the large mass of the Baptists of the South are untouched and those who are helping are doing so with few exceptions only spasmodically. The editor of The Baptist Record does not presume to solve this problem by himself. Other brethren are invited to think and speak their thoughts to God's people through The Record.

In the meantime we have three suggestions to make and will speak of them more at length at another time.

We believe the present force of our Foreign Mission Board for work at home is utterly inadequate in number, and ought to be enlarged immediately. It is ruinous and false economy to limit the field forces for informing the people and enlisting them in the work.

Again, the present method of deferring the offerings to missions and doing everything under whip and spur just before the Southern Baptist Convention meets, would ruin any business in the world. Our Lord's work must be done according to the Scriptures and common sense. We are now violating both and must stop it.

The other necessity is to put The Baptist Record in every home in Mississippi. It is the sober and profound conviction of its present managers that the "connecting link" between the Lord's work and the Lord's people in Mississippi is The Baptist Record and that we will not get the Baptists of the State harnessed to the task without a wide circulation and reading of the State paper. To this we are devoting ourselves with every encouragement of good success. Now, brethren, help us to put it into every home for the energizing of the forces in the kingdom for making the kingdom of the world the kingdom of our Lord and His Christ.

GOSPEL EUGENICS.

Eugenics is the science which seeks to secure to every child brought into the world the best condition of body and mind to begin life and to accomplish life's business. It seeks to prevent the bringing into the world of those who are likely to be imbecile, idiotic, insane, or invalids through inherited taint or tendency to disease. It strives to prevent the propagation of crim-

inals and moral derelicts. This is only the negative side of its work. It proposes to build up and perpetuate a race of the best qualities of body and mind. It deserves careful study and encouragement and to be supported by wise legislation. Of course, its work begins with the antecedent generation, with the parents or those who are likely to become fathers and mothers. These become the objects of interest and should become the sympathetic assistants in the work. The future of the race depends upon attention to this subject; not only its welfare, but its perpetuity.

But a matter of grave concern to us in the kingdom is that of spiritual or gospel eugenics. It is a common observation that a certain class of evangelists or a particular kind of preaching produces a sickly consumptive progeny. You will hear it sometimes said that such an one "killed our church." This is doubtless an extreme case, but not an unknown one. It is not the purpose of this article to deery evangelists. Far from it. We believe in them with all our heart and have been helped by them. But somebody is responsible for a race of weaklings and invalids in the church. There have been large families of children in some cases and none of them able to walk. There's some cause back of it. In some families there is a strain of insanity; in others blindness or dumbness, or consumption. So in the churches the vigor and vitality of the converts depends on their spiritual parentage. Many are in the habit of saying that the babes in Christ were not properly looked after. In some cases that is unfortunately true. But in other cases they are hopelessly invalid because they had no virile gospel preached to them. The converts will show the mark of their parentage. This is seen in any church or after any revival. The pastor's faith will be reproduced in his people. The very quality of it follows him. The eccentricities even of an evangelist will come out in his converts, and the church's children will be weak or strong, as she is so.

Some converts don't live long; they die off like sheep, after a great meeting. Others are doomed to a lifelong invalidism. This subject needs study and prayerful attention. What we want is a gospel that will reproduce itself. We need a spiritual race that is capable of propagating its species. How few of the children of the kingdom in turn become fathers. Let us see to it that the gospel we preach is a full gospel, that it brings forth strong men who themselves will in turn raise up a generation of giants. Is this not the reason the gospel has not already multiplied and replenished the earth? There is a great need of gospel eugenics.

It was the editor's privilege last Sunday to preach the commencement sermon for the Crystal Springs High School, where Prof. W. T. Foster is the principal. They have an exceptionally good class of young men and young ladies. The house was beautiful with decorations and crowded with people who made an inspiring audience.

Prof. Foster has been here six years and is as buoyant about the future as a man in his teens.

The Every Day Campaign.

The mission campaign in Central Association began Thursday afternoon, April 11, at Calvary church, Vicksburg, with a meeting of the ladies, presided over by Miss Margaret Lackey, the newly elected Secretary of the W. M. U. Miss Lackey's talk made a fine impression and as its first fruits, a Y. W. A. was organized. At night before a representative audience, Dr. Bostick spoke upon the situation in China. Brother Morris, Calvary's devoted pastor, told me after the meeting that several people had come and placed money in his hands to help send Brother Bostick back to China, and one man, not a church member, asked the privilege of helping.

I came back to Clinton early Friday morning in a driving rain and at this writing cannot say how much the weather has interfered with the Friday meeting at Antioch and the Saturday meeting at Benlah. This campaign is in God's hands, and He doeth all things well.

J. L. Johnson, Jr.

A Tribute.

A few days since the sad news came that Rev. A. J. Miller had passed over on the "other side." He was our pastor two years and an inmate of our home when he first entered the ministry. There are some people whom we meet to whom we are so closely drawn that we wish ever after to claim them as "kith and kin." He was one of these, and tears unbidden flow when we think of all his loving kindness to a sweet little blue-eyed girl who has long been an angel in Heaven. We fancy we can hear even now the precious lips murmur, "Dim me some dapes," as she ran to meet him, and mayhap she met him at the golden gate with a glad welcome.

Brother Miller was one of the best pastors Antioch has ever had and we have a galaxy of names that any church might well be proud of. He was so kind to the sick, not only in visiting them but in nursing them for days at a time if need be. There are two Methodist families in our community who have always held him in remembrance for great kindness shown in seasons of sorrow.

Doubtless some abler pen will write up his life, but I could not refrain from placing this *immortelle* upon the grave of this dear, dear friend.

Mrs. E. C. Bolls.

One Sunday School reports a cash offering of \$158 on April 7th. The brother who made the report says: "We went right after this offering. We had special envelopes printed and sent one to each member of the church and Sunday School, asking that they bring it in with an offering on Missionary Day." There is time yet for many other Sunday Schools and churches to help in this noble way.

Let all treasurers of churches, associations or societies who have foreign mission money in their hands see that it is forwarded in time to reach Richmond by April 30th. If necessary, use the wires. If there is any doubt about the money reaching the State Secretary by Tuesday, April 30th, wire him that it is on the way. But do not wire both the State Secretary and the Board at Richmond. That will cause confusion.

Receipts for Foreign Missions from May 1, 1911, to April 10, 1912.

Virginia	\$42,908 57
Georgia	38,464 57
South Carolina	30,290 08
North Carolina	24,702 43
Alabama	19,437 17
Kentucky	19,118 35
Tennessee	16,218 16
Texas	14,976 49
Maryland	14,356 36
Missouri	14,045 03
Mississippi	10,229 56
Florida	4,676 94
D. C.	3,245 16
Louisiana	2,993 50
Arkansas	1,855 88
Oklahoma	939 29
Other sources	4,412 48
Total	\$262,870 02

What is the Matter with Mississippi?

Up to the 10th of April the Foreign Mission Board had received from Mississippi \$10,229. This leaves the State far behind its apportionment of \$38,000 for foreign missions and only a few days remain. Certainly a tremendous task lies before the Baptists of Mississippi. Will they be equal to it? We believe that Mississippi will not fail. Let these closing days be filled with such prayerful effort as has never been known before.

There has been much talk of victory this year. Many brethren from all over the South are using the word in their letters to the Board. Arrangements have been made to cable that one word to the various foreign fields if all obligations are paid. What is there to justify the use of such a strong word?

First of all, the feeling of our people at home, if the present campaign is successful, will justify its use. Relatively the raising of all needed funds for foreign missions this year will be a great triumph for Southern Baptists. It will mean a very large increase over anything that they have ever done before. It will show that our people believe in the cause of foreign missions and are willing to make earnest efforts; in many cases, sacrifices for its success.

It will mean unspeakable joy and inspiration to our missionaries. The letters from many of the fields are burdened with a sense of the extraordinary opportunities for the work. Dr. T. W. Ayers, in a recent letter, says: "Never before in the history of the world has there ever been such an opportunity for presenting Christ to the heathen people as exists in China now and we pray that Southern Baptists may be equal to the occasion." Rev. W. E. Crocker

says: "We have peace at last, and the five-color flag is now flying all over China, and we have a republic. Constructive work is the order of the day. We are assured that there will be freedom of conscience. We must all get down to work and push while there is such fine opportunity." Such quotations from the letters of missionaries could be multiplied at great length. How it will thrill the hearts of these brave workers if we at home will pay off all obligations this year and get ready for a great forward movement!

It will mean comfort and joy to the native Christians on every field. The native churches are making sacrifices for Christ's sake. It will mean much to them if we can feel that we are ready to advance the cause. It will also show the unconverted millions that we are interested in their salvation. A missionary writes: "The Chinese theatres here have big places holding about one thousand people to see the shows and find pleasure, and we can crowd into our little chapel barely two hundred to hear the Word of Life. They seem to ask, do we want them?"

Yes, it will mean a triumphant announcement and glorious glad tidings around the world if the present campaign succeeds. Let all our people resolve to have a full share in this triumph.

W. H. Smith.

Richmond, Va.

Gulfport.

The meeting of three weeks has just closed with evidences of refreshing from above. The singing was led by Brother Scholfield and the preaching was by the pastor. Twenty additions and many problems solved gave new hope for the future.

\$1,700 and over was raised for foreign and home missions, one thousand of which will go to the Foreign Board. Dr. George Leavell will be supported by this church.

The pastor and singer are with Brother Morgan at Brookhaven for a three weeks' meeting and the prayers of the brethren are earnestly urged.

We publish elsewhere a report of the celebration of the fiftieth anniversary of the organization of Ratliff's Battery. Captain Ratliff has been longer identified with the Baptist work in Mississippi than almost any man among us, and is still active in doing good. Whatever honors are conferred on him are appreciated by all his brethren and they cannot come too thick. May he live long to bless and rejoice in the brotherhood.

Telegram.

Atlanta, Ga., April 15, 1912.

Dr. P. L. Lipsey,

Editor Baptist Record,

Jackson, Miss.

Home mission receipts to date, one hundred twenty-nine thousand, six hundred dollars. From Mississippi, four thousand eight hundred dollars. Large debt threatens. Help us!

Victor I. Master.

3:43 p. m.

The Preacher's Reading.

This series of articles is the substance of an address before the Ministers' Conference at Gulfport during the last Baptist State Convention.

It is impossible to over estimate the dignity of the gospel ministry. The responsibility of the preacher is graver than that of any other man. While Baptists theoretically stress the divine call to the ministry, grave doubts arise in the minds of close observers as to whether the churches are sufficiently careful in approving young men for the ministry. My opportunities for observing ministerial students have been large, extending through a period of twenty years, and I am forced to the conviction that there is a growing laxity in our churches in the practice of licensing men to preach the gospel.

From my personal observation of ministerial students side by side with those preparing for the professions of law, medicine, teaching and civil mechanical or electrical engineering, I am compelled to believe that the man looking for the ministry often puts a lower estimate of his calling than do those preparing for secular professions. It is only the ministerial student that I have ever seen so impatient to marry that he would not only not wait until graduation from college, not to speak of the seminary, but has presumed to marry at any stage of his college course, and often when yet a student in the preparatory department, thus imposing upon himself a life handicap. This suggests a low conception of the dignity of the ministry and the sacredness of the obligation to prepare to meet its grave responsibilities.

I have all respect for those noble men who were converted and called to the ministry after they had married and yet obeyed the divine call, but it is hard for me to find a place in my sympathies for the ministerial student who marries while yet in college and perhaps not out of the preparatory department. Of all men it is surely the preacher that needs most liberal preparation for his work.

If I were going to speak from a text I would use "A workman that needeth not to be ashamed." With the emphasis on the word "workman." The preacher is the last man to be content or idle. He must be diligent to make himself approved unto God.

In this article I will suggest some reasons why the preacher should read, and in succeeding articles consider "how" and "what" he should read.

WHY THE PREACHER SHOULD READ.

1. For general knowledge, for culture—The preacher should not be superficial, thin, narrow. He needs to be intelligent. He must know many things. He needs some knowledge of the times, and more especially, intimate knowledge of his own times, of the conditions which confront him here and now in his pastoral work.

2. For knowledge of human nature—of the motives that actuate men of the temptations that assault them, of the limitations that

hamper them, of the ambitions that prod them, of the gleams that allure them, of the disappointments that discourage them. Knowledge from personal experience is at best limited. Literature, especially the drama and the novel, vastly multiplies for us human experience with all its charm and instruction.

3. For illustration.

Preaching is essentially practical and popular in method. It was the common people who heard Christ gladly, and preaching will always bear its best fruit among them, and the preacher will always need to accommodate his methods to their untrained minds which cannot take truth in the large, in the abstract, but require it broken up and illustrated. There are few matters to which the preacher can address himself to with more profit than to the art of illustration, and while the personal experience of some is large enough to furnish abundant illustrations from their own experience and observation, most preachers must always rely chiefly on their reading for apt illustrations. A single illustration is often worth the time and labor of reading an entire poem, play, biography, or novel.

The preacher must realize the necessity of illustration and the value of freshness in this field and then rely in the main on liberal reading for meeting this need.

4. For style, for expression.

It is through style, skilled expression that truth is made effective. It is only thus that it is given its due charm and power. It delivers it unconstrained, unimpaired and it goes to its mark unimpeded. To know beauty we need only to see it. The best help in acquiring style, the art of effective expression, is the studious and liberal reading of the acknowledged masters of style. They should find a large and welcome place in the preacher's general reading.

5. For reserve power.

It is the custom of banking houses to create a reserve fund which they jealously guard and foster. It is the custom of military commanders to provide reserves for possible and probable emergencies. The reserve tides the bank over times of financial stringency and the army over times of exhaustion.

City light and water companies equip with duplicate boilers to provide against possible break-downs. The only safe equipment is that which furnishes more power than is required for ordinary uses. It is reading that maketh a full man, that supplies the reserve power which gives one mastery of occasions he would otherwise be unequal to. Other things being equal, the best read man is the best man on any given occasion.

6. For mental stimulus and spiritual inspiration and refreshment.

Emerson says the only use of a book is to inspire. This is intentional overstatement in order to stress the important fact that the highest function of literature is to awaken the mind, to uplift the soul. Books of power are greater than books of knowledge. They are like ladders on which we rise to higher stories in the house of life. They beckon to the soul and impart to it power to

mount. When in the valleys they point us to the mountain tops. When smothered with materialism they lead us out into the open of spiritual truth. They do not dose us with medicine but feed us with spiritual food.

We may not be able to explain why, but we know that we are stronger and better after a season with such books. We come from them with a better viewpoint, a greater insight, and a truer and deeper realization of life.

P. H. Eager.

The Bible in the Sunday School.

I suppose that I might first ask, "What is the Bible?"

It is a book. Dr. Spillman says: "It is a library of sixty-six volumes all bound together." He might have said with Jerome, "It is a divine library of sixty-six books." It is not only a divine revelation of God to men, but it is a revelation of God and man; of God in relation to man, and of man in relation to God; and of both in relation to our Lord Jesus Christ and His great work of redemption. The Bible is much more than a book. It is the Book of books. It is a revelation of God's character and will, and of the principles of right and wrong. It is our only infallible guide and standard of authority in all matters of religion and morals. It gives authentic information on the history of the world, from the remotest times; beginning with man in the garden of Eden, as he issued from the plastic hand of God, in a state of innocency, in the image of his Maker, and describes him under every form of development; holy, tempted, fallen, degenerate, redeemed, believing, or rejecting the faith, struggling, victorious, complete; with the whole of his forfeited blessedness won back by the incarnation and suffering of the Son of God.

Dr. Spillman says, "The Bible is God's history of redemption." He further says, "The Bible is the text-book in the Sunday School and should be known."

Let us next inquire: "What is a Sunday School?"

Dr. Spillman says, "A Sunday School is the teaching service of the church." While some of us might not fully accept that definition, yet I suppose that all will agree that a Sunday School is a school in which the Word of God is supposed to be taught. A school which has the Bible for the text-book.

The great work of the Sunday School, as I see it, is to get the Scriptures into the minds, hearts and lives of the students.

We select for our public schools teachers who are supposed to know the text-books which they propose to teach. A demand, certainly no less pressing, should be made upon the Sunday School teacher of today for a more thorough Biblical furnishing.

Here is a boy with a book in his hand, and he is anxious to know what is taught in the book; he reads and his teacher asks: "Understandest what thou readest?" The boy replies: "How can I except some one guide me?" Now, the question is, can the teacher guide that boy to a knowledge of

the truth? Remember that the Bible is the text-book, the book to be taught. Does your teacher know the Book? Well, I am sorry to say that many of them do not. They know a little of it, but the gross ignorance with regard to the Bible, at least in my part of the country, is paralyzing. There are hundreds of people today who have been in Sunday School from early childhood to manhood or womanhood, and yet are woefully ignorant of the Bible. For this reason we have much shallow, atheistic scientism and skepticism, Dowicism, Mormonism and Eddyism. They have never received the truth, much less "the love of the truth," and so they are unable to stem the tide of unbelief, and scoffing, so far as it is directed against the Word of God.

I once heard of three lawyers who met on the street and one said to another: "I will bet you five dollars that you cannot say the Lord's Prayer." The other said: "I will take the bet." They placed in the hand of the third, five dollars each, and the gentleman began: "It is now I lay me down to sleep, I pray the Lord my soul to keep; if I should die before I wake, I pray the Lord my soul to take." "Well, well," said the other, "I had no idea that you knew that much Scripture." Some time ago a brother was requested to read the third verse of Jude, and he asked, "What chapter, please?" Another brother declared that he had read the book of Sampson, and these brethren would not be classed with the ignorant. There has never been a time when efficient Bible teachers were more needed than at present.

I want you to notice a few points of view from which the teacher of the present and of the future should master the Bible in order to meet the demands of this onrushing age and attain to any degree of success.

1. The Bible is a book of literature.

Some one has classified the literature of the Bible as legal, historical, prophetic, poetical, devotional, biographical and epistolary.

Every Sunday School teacher should be familiar with the stories, histories, songs and dramas of the Bible.

2. He should master the Bible chronologically.

Dr. Shaufler divides the Bible into millenniums as follows: Adam, Enoch, Abraham, Solomon, Christ; and into half-millenniums: Adam, Jared, Enoch, Noah, Abraham, Moses, Solomon, Zerubbabel, Christ.

Dr. Sampey in his "Birdseye View of the Bible," gives the following divisions: 1. The Beginnings. 2. The Patriarchal Period. 3. The Era of Moses. 4. The Period of the Judges. 5. The United Kingdom. 6. The Divided Kingdom. 7. The Babylonian Exile. 8. From the Restoration to the Maccabean Revolt. 9. From the Revolt to the Birth of Jesus. 10. The Life of Our Lord Jesus. 11. Labors of Peter and of His Associates. 12. Missionary Labors of Paul and of His Associates. 13. Closing Labors of John and of His Associates. But it is not enough to know the events of the Bible in chronological order, but:

3. He must master the Bible as the Book of God, having essential unity of theme, of aim, of trend, and of plan. He should master the books of the Bible, as they appear in their completeness on the sacred pages. He should also master the Bible as a whole, as the Book of God, the one complete, consistent revelation of God's plan of redemption for a lost world. It is not enough that he should study all about the Bible, all around the Bible, but he should study the Bible itself, as one great complete thought of God. He needs to know every book in itself and in its relation to the whole Bible. He should study it through grammatically, logically, prayerfully, by the help of the Holy Spirit, until it becomes a living book, quick and powerful in every truth and fact.

4. The teacher of this age also needs to grasp the Word of God as a living system of divine truth. Having failed to grasp the great system of divine truth in its naturalness and completeness, its relations and harmonies, it can be to him only a skeleton of dry bones, which, like the bones in Ezekiel's vision are "very dry."

5. The fifth point of view from which the teacher needs to master the Word of God is that of its practical bearing upon human interest, and upon the great question of human life and conduct. He needs to master it as practical truth. The Bible is adapted to practical needs, appeals to practical issues, and puts its truth in concrete, practical shape. In short, the Bible is the only book to which we can go for an answer to the questions, "Whence came I?" "Whence this evil in my nature?" "Is there any way of escape?" "What is the way?" These questions are fraught with the momentous issues of life, death eternal. They are questions which have to do principally, not with man's imagination, not with his logic, good or bad, not with his taste, rude or cultivated, but with his eternal destiny. Every teacher should have a firm grasp upon the plan of salvation. He should be able to present with special clearness the lost condition and eternal condemnation of fallen man; the vicarious death of the Godman for the sinner's salvation; the mission of the Holy Spirit; the stewardship of all Christians under God for the ends of redemption; and a free gospel for the masses of mankind. If these momentous divine conceptions could be put into the soul of every teacher in our Sunday Schools there would result a tide of holy influence which would sweep back with resistless energy the swift and strong floods of godless self-indulgence and worldliness.

Let it then be emphasized to the utmost that a knowledge of the Bible in all of its fullness, its sweetness and its power is the object of the Sunday School.

II. WHY WE SHOULD KNOW THE BIBLE.

The sweet singer of Israel said of the judgments of the Lord: "More to be desired are they than gold; yea, than much fine gold; sweeter also than honey and the honey-comb. God's Word is desirable and precious because—

1. It maketh wise the simple. "The

testimony of the Lord is sure, making wise the simple."—Ps. 19:7.

2. It preserves against error. "Ye do err not knowing the Scriptures, nor the power of God."—Matt. 22:29.

3. It is a lamp unto our feet. "Thy Word is a lamp unto my feet, and a light unto my path."—Ps. 119:105.

4. It furnishes thoroughly to every good work.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

6. It makes wise unto salvation.

"The law of the Lord is perfect converting the soul."—Ps. 19:7. "And that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3:15.

III. HOW WE SHOULD STUDY THE BIBLE.

In the first place, we should possess a teachable spirit. We should come with an humble devout mind, and cherish the habit of earnest, reverential attention to all that is revealed, and to seek the inward teaching of the Holy Spirit, which God has promised to them that ask him. "If any of you lack wisdom, let him ask of God, . . . and it shall be given him." A childlike docility and obedient heart, a dependant and prayerful frame, are evidently essential to the successful study of divine truth.

It is necessary, however, in order to complete this truth, to add, that the Spirit of God does not communicate to the mind of even a teachable, obedient and devout Christian, any doctrine or meaning of Scripture which is not contained already in the Scripture itself. He makes people wise up to what is written, but not beyond it. When Christ opened the understanding of the disciples it was "that they might understand the Scriptures."

Divine aid is needed, not because of any peculiar difficulties of Scripture language, nor because of the incomprehensibility of Scripture doctrine; but because of the blindness, ignorance and alienation of the human heart from the life of God. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "Except a man be born again, he cannot see the kingdom of God."

Some hold that a systematic study of the Scriptures is useless, while others contend that no correct knowledge of the Bible can be had without it. In my opinion, both of these views are wrong. There are numerous passages of Scripture which contain such clear summaries of the truth that a devout man of God will gather, without any system, a comprehensive knowledge of much precious truth. While, on the other hand, the Bible should be studied systematically in order to ascertain the doctrines of the Scripture, and to determine its rules of morality and holiness.

It must be remembered, too, that the systematic study of the Bible differs very materially from the interpretation of it. Interpretation is concerned only with the meaning of individual passages, while in systematic study their relation to one another, and to the great work of redemption is considered.

Systematic study of the Scriptures must include their interpretation, for we gather our views of Christian doctrine primarily from the New Testament, interpreting its statements consistently with one another, and with the clear and plain revelations of the Old.

I am inclined to the opinion that there are many Sunday School teachers who have never studied the Bible to any very great extent systematically or otherwise. The Bible is the textbook in our Sunday Schools. The teacher should teach the Bible to the student. The teacher cannot teach that which he does not know. The success or failure of the Sunday School depends upon the efficiency of the teachers to teach the Scriptures. May the Lord impress upon the importance of "The Bible in the Sunday School."

A. J. Preston.

He Saved His Life.

The Rev. Daniel McEwen, explorer and missionary, who has just returned to civilization, after twelve years spent in the Brazilian wilderness of the state of Bahia, has discovered a cure for Moody and Sankey hymns.

Said Mr. McEwen tonight as he sat in the lobby of the Hoffman House discoursing with a local reporter: "It is wonderful, man, how the Moody and Sankey hymns will turn a man in good stead when he is roaming about a wild country. 'Why, one day I was riding through the deep woods on a horse when I heard the howl of savage wolves and I saw a pack of them dashing down on me to devour me quick. I was alarmed. First, I bethought me to dismount and get a club, but then I said to myself: 'What good would a club do against all these rapacious wolves? They would eat me, horse, stick and all. Frightened out of my wits it suddenly came to me to try one of those wonderful Moody and Sankey hymns. Hardly had my voice rung out into the night with the first few lines than the wolves stood stock still. By the time I had finished the chorus—would you believe it, there was a crashing and a rushing in the woods. Those wolves had turned tail and were running away from me as hard as they could, yelping like whipped puppies.'"

"I think they reasoned: 'The report of a gun I know, and the howling of other wild beasts I know, but what on earth is this?'"

"On another occasion I was riding along singing one of the 'Will you go, will you go to the place above?'—Moody and Sankey favorite—and keep up courage. Rounding a turn suddenly I came upon a group of resting soldiers. They had flung up their hands in astonishment, and believe me or

not, as you like even the mules' ears were up in the air!"

Mr. McEwen went on to tell of his missionary work among the Brazilian natives. He touched upon their elaborate hospitality.

"Give me the poorest hovel in Brazil, rather than the finest of your New York hotels," he declared. "Down there hospitality is ingrained, no matter where I stop. Down there the people give me the best they have. They are delighted to do it, too, and if I should offer to give them a tip when I leave in the morning they would be highly insulted."—Ex.

Alcohol and the Human System.

The eminent authority on mental disorders, Dr. A. D. Bush, has graphically described the effect of alcohol poisoning on the human system.

The effect has been generally noted before and so much has been said and written on the subject that the public is fairly familiar with the evil.

Dr. Bush calls attention to one point which should be well remembered by all who are addicted to the use of this injurious stimulant. He states that man's faculties are destroyed in exactly the inverse order to that of their acquirement.

When we recollect how many years we have devoted in fitting ourselves for the combat with the world, and how quickly these years of work may be set aside by a short term of dissipation, it should be an incentive to all to refrain from the excessive use of alcohol.

We have known and realized all along that alcohol was a stomatic poison, which acts upon the tissues destructively and produces more or less acute and well-marked derangements of the nervous system, but many have failed to realize the rapidity of the system's decay.

Opium overwhelms the organisms, producing bodily and mental collapse; strychnine exhausts the centers of respiration; prussic acid paralyzes at once; but, alcohol insidiously attacks the highest functions of the brain and mind, and successfully and as indicated by Dr. Bush, in the inverse order, overthrows all the intellectual faculties acquired by the evolutionary process, and eventually reduces man to the level of the brute and finally to the gutter as a mere animate being.

One day of heavy drinking, according to Dr. Bush, is sufficient to overthrow the cumulative work of many months and resolves man into his primitive capacity of simple nervous response.

These are not mere matters of conjecture. They are facts that can be easily demonstrated and proven. If anyone doubts the sincerity of Dr. Bush's statements, let him cast his eye over the flotsam and jetsam of human wrecks that are arraigned in the city court each morning.

Among the first faculties a man loses when he becomes intoxicated are his fine sense of self-control, his discrimination and his sense of shame. Hence, he elevates his voice and talks inadvisedly, disagreements of no moment irritate him, he becomes vol-

uble and indulges in highly colored rhetoric. In short, alcohol so weakens his judgment that he can no longer distinguish the trivial from the important.

In view of the facts that are well known, it should be a simple matter to control the appetite for alcohol, but men continue to ruin themselves and will so long as alcohol can be obtained.—Commercial Appeal.

"Modern Baptist Heroes and Martyrs."

This book, edited by Dr. J. N. Prestridge, and from the presses of the Baptist World, is one of thrilling interest. Several writers were employed to do the work which gives to it variety and freshness.

It is hard for us to realize that within the last two decades such persecutions would be allowed anywhere on the face of the earth. No one who reads this book can doubt that Rome is still the "bloody persecutor" of those who will not accept its teaching. No wonder the Christian world sympathized with Japan, a heathen nation, in its contest with Russia, a so-called Christian nation. In the story of these Modern Heroes and Martyrs, the cold-blooded cruelty of priest-ridden Russia, makes the heart sick.

There is a silver lining, however, to this dark cloud. There are those on the earth today—thousands of them—who are willing "to suffer shame for His name" and who "count not their lives dear unto them," if by giving up their lives they can glorify their crucified Redeemer.

From these fires of persecution are coming the purest form of faith. One who has suffered persecution says that he and his fellow sufferers have never been troubled with the "higher criticism."

When Paul and Silas sang praises to God in a dark dungeon at the dead hour of midnight, "the prisoners heard them," and so today, wherever the exiled heroes go, men are led to Christ by their teachings and their sufferings.—Bib. Recorder.

Brookhaven.

Dear Brother Lipsey:

Our meeting is continuing with much power and interest. Great crowds of people are hearing the strong, heart-searching messages Leavell is bringing to us. The meetings of yesterday were glorious. Numbers were turned away from the doors for lack of room. Many were saved. Pray for us.

Yours fraternally,

W. H. Morgan.

A personal canvass is one of the best ways to round out the foreign mission offering in every church. If a good committee can glean among the members who have not made a contribution and those who can increase their offerings in view of the present emergency, the result will often be most gratifying. If a committee cannot be secured to do this gleaming effectively, let our pastors take it up. One pastor said recently: "I propose this time to take the streets and try to get something from every member." God, give us a host of such pastors for these closing days.

Rheumatism

Is A Constitutional Disease.

It manifests itself in local aches and pains,—inflamed joints and stiff muscles,—but it cannot be cured by local applications.

It requires constitutional treatment, and the best is a course of the great blood purifying and tonic medicine

Hood's Sarsaparilla

which corrects the acid condition of the blood and builds up the system.

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

State Sunday School Convention.

Left April 2 for Jackson at 7:43 p. m. Spent two hours at the Baptist Orphanage, breaking bread with them—it was the largest family I have ever taken a meal with—two hundred and twenty-two children. Dr. Walmsley conducted the opening services. The resident pastors present were introduced. Three surviving members of the first convention in 1878—Rev. D. W. Bachman; L. P. Brown and J. H. Whitfield were introduced. President H. E. Ray took charge. Drs. R. P. Shepherd and H. M. Hamill made fine addresses. Jackson entertained the Convention royally. My home with Brother J. L. Underwood was with Bishop and Mrs. W. B. Murrah, and they knew how to make it pleasant for their guests. Bishop Bratton spoke on the work done among the colored people. He rightly put the responsibility in taking an interest in their improvement on the white people of the South. Our forefathers brought them here. Their forefathers provided for our fathers' families and raised provisions for the soldiers. He had no patience for those who condemned the whole race because there were a few brutes. They are creatures of imitation and let us be sure that the negro race

feels our Christian influence on them.

The answer to the query, "How to Get Adults in the School?" was "go after them until they go." How to induce a man to organize an adult class when he does not want to? Get him to attend the State Convention! Then if he does not, get another! All classes from 13 years up should be organized, according to the international standard with a president, vice-president, secretary, and treasurer, teacher, membership committee of three, devotional committee of three, with what additions your denomination adds. Give each one something to do. Preachers should pass on all teachers; teachers should be nominated and elected by the church conference. The president in his report, said, "I am glad to report the great advance in thought as to the necessity of trained workers in the Sunday School. All the denominations feel the necessity and we are meeting it." Recommended that the schools secure a column in the county papers for Sunday School news and let it be news, not essays, or dissertations. Governor Earl Brewer, Representative W. H. Watson of Seminary, and Pastor K. H. Gasmajian, formerly of Constantinople, and now of Atlanta, Ga., rising stood together on the platform and sang "Rock of Ages" and afterwards Dr. Gasmajian sang a verse in his native language—the liquid Armenian. Some one said that Governor Brewer was an elder in the Presbyterian church, taught in a Methodist church and sang in a Baptist choir. The county associations subscribed \$3,000 and by individuals, schools, and classes \$2,500 for the work in the State for the ensuing year. Rev. Reuben Scott, colored field worker, has organized and held nine county conventions, visited four other counties, three denominational state meetings and spoken in many school houses and churches in the rural districts. The treasurer's report shows for the year ending March 1st that the Association spent \$7,669.41 as against \$5,025.00 last year. The Mississippi Sunday School Herald is more than self sustaining and the subscription was doubled last year. The State was divided into eight districts with district presidents. In the procession were the schools of the city, orphanages, deaf and dumb institute, and the delegates.

Had pictures taken on the steps of the Capitol.

The only way to outgrow the Sunday School is to quit growing yourself. Some one told about three Jewish merchants who were doing business side by side, and one got out a big sign wrecking sale and one of the others put out a sign and said that he was closing out at cost, and no one was going into either of their stores. The one in the middle had all the customers and the other two found that he had a sign "main entrance" over his door. The Sunday School was the main entrance into the church. The colossal need is a great man in every church to perfect the organization of the Sunday School. Let the superintendent and teachers have a clean life so that the boys can follow them as they follow Christ. The teacher must be a man of prayer, willing to be led

himself. The pastor must be the advisor of the Sunday School. Superintendents should train up superintendents; have them open when you are there. Have one to stay at the door to welcome those who come in. Have one so that the teacher can telephone him if they are to be absent. Sunday Schools without a workers' meeting is just as bad as a church without a prayer meeting. Not a teachers' meeting, but one with pastor, superintendent, officers and older pupils, and the superintendent's cabinet. The teachers should live above the level. Their example should be spotless. Let his or her light shine out. Not go to or engage in any questionable amusement whether conscience condemns it or not. Pauline law, whiskey, cards, theatre, cannot honor both at once. He must learn intercessory prayer, not oratorical profanity. The subject matter of a teacher is God, man and duty. It is not the quantity of knowledge that saves a man, but the quality.

One of the greatest needs of the rural schools is comfortable houses and better equipment and better roads. The best way to have a Sunday School is to have a good one. Any public school teacher should be a Christian and take a part in all Sunday School and church work. I see that I will have to stop. I came back so full of the Sunday School work that if I were to write one-tenth of the good things I heard while there it would take all the paper. To listen to Brother Hamill, Brown, Wiggins, Byrd, Chisholm, Weaver, Ledyard, Bratton, Murrah, Ray, Shepherd, Green, McLeamore, Underwood, Riser, Long and many others and hear such music, both vocal and piano, one can only wish that all Sunday School

HEISKELL'S

One application soothes and heals a rough, pimply skin, and when repeated, quickly effects a cure. Eczema, Erysipelas, Tetter, Ulcers and all skin diseases yield to its curative properties. 50c a box. At all Druggists. Read for free sample and book, "Health and Beauty." JOHNSTON, HOLLOWAY & CO., 621 Commerce Street, Philadelphia, Pa.

OINTMENT

workers could have been there. The next session will be in Gulfport. I may write more at another time. W. H. Patton. Shubuta, Miss., April 11, 1912.

CLUB MEMBERS PLEASED.

The following letter from Mrs. Jeff Dobbs, of Atlanta, is a fair sample of the many commendatory letters that are being received by Ludden & Bates relative to The Record Piano Club. Mrs. Dobbs, a musician of ability, writes: "I am exceedingly well pleased with the Club Piano recently purchased from you, and being a musician, believe I am in a position to judge as to the character of this instrument. I wish to state that I originally selected a \$550 piano which I was my purpose to purchase, but before closing the trade I happened to try a Ludden & Bates Club Piano which pleased me more than the \$550 piano referred to. Consequently I saw no use to invest so large an amount when I could purchase one even more satisfactory at \$297, and I selected the Ludden & Bates Club, and feel today that I have a good piano as I would have had if I had purchased the other one mentioned." For club catalogue and full particulars, address Ludden & Bates, Record Club Dept., Atlanta, Ga.

At Lebanon, Ky., Pastor T. J. Porter, of Winchester, recently conducted a splendid meeting. There were thirty-two additions, twenty-four by baptism. The pastor, Dr. A. C. Graves, was in the hospital most of the time during the meeting.

The Druggist Knew from Experience

I have been selling Dr. Kilmer's Swamp-Root for the past three years and those of my customers who buy it speak favorably regarding it. I have used it in my own family with good results, and I believe the preparation has great curative value. You may use this as you like.

Very respectfully,
C. B. RUPE & SON,
By C. B. Rupe, Mgr.,
Seymour, Texas.

Personally appeared before me, this 20th day of July, 1909, C. B. Rupe, Druggist, who subscribed the above statement and made oath that the same is true in substance and in fact.

R. C. JANES,
J. P. and Ex-Officio.

Letter to
Dr. Kilmer & Co.,
Binghamton, N. Y.

Prove What Swamp-Root Will Do for You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention The Baptist Record. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

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We have a full stock of FRESH seed and prices are right Give us a trial

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Fain Seed Co.

Jackson, Miss.

Woman's Missionary Union

MRS. J. J. BAILEY, Editor, Jackson, Miss.
(Direct all communications for this department to Mrs. T. J. Bailey)
MRS. S. S. McCLINTON, Meridian—Sunbeam and Royal Ambassador
Leader for Mississippi.

MISS MARION BANKSTON, Winona—Y. W. A. Leader.

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MRS. G. O. W. RILEY, Recording Secretary

CORRESPONDING SECRETARY

MISS MARGARET LACKEY, Clinton, Miss.
(All Societies of the State should send quarterly reports to Miss Margaret Lackey. All money should be sent to A. V. Rowe, Jackson.)

Corinth, Miss., April 27, 1912.

Mrs. T. J. Bailey,

Jackson, Miss.

My dear Mrs. Bailey:

I have such good news that I must tell it. The Woman's Missionary Union of Corinth has reached the standard of excellence and we are now an A-1 Union. We resolved at the Convention at Oxford that we must reach the standard before May. And now we have reached it. It was so easy to do. In February we elected our officers for the year and went to work by dividing our Union in groups of ten each, placing a captain over each group. She keeps in touch with each member of her group seeing that they are all present at each meeting. They are providentially hindered.

After we got the ladies to join, we decided that the best way to hold them was to give each one something to do. We have been systematic and order in our Society. We begin promptly on time and quit as soon as we have finished. Every moment is full during the hour. We do not have time to speak one word.

We are now studying the life of Christ by periods. We all bring our Bible and study in a systematic way. Each month we have one regular missionary program. We have the standard of excellence and also our money aims reported on large charts. These charts are kept constantly before us from month to month. In this way each week we emphasize the importance of our work.

We are making an effort to raise \$300 for foreign missions and \$150 for home missions. Mr. Carey, we are "attending great things for God and expecting great things from God."

During the last two months we have had twelve new members to join, and quite a number of the old ones have been revived and have gone to work again.

Our mission study class has been small, but a few of us have been doing some good work in the "why" and "how" of foreign missions.

I think this is by far the best book to begin with.

On account of delay in literature we began our week of prayer for home missions last Monday.

Yours in the work,
Mrs. S. P. Hamilton.

Winona, Miss., April 1, 1912.

Dear Y. W. A's of Mississippi:

It is the earnest desire of your new leader to get in touch with each auxiliary in the State within the next few weeks. The literature for the week of prayer for home missions, the mission field and home mission envelopes, have been sent out. Personal letters are also being written to the presidents of all organizations reported. Have these been received, and are you ready to send in your report? Many splendid reports are coming in and I am sure that others are waiting until the home mission collection is completed. In a few weeks the Southern Baptist Convention is to be held at Oklahoma City and what a source of pride it will be for the Mississippi girls to come up with all apportionments!

We can do this by working real hard these next weeks and by sending all reports to the leader by the last week in April.

I hope a number of Y. W. A's will be permitted to go to this Convention, and come back to us inspired and uplifted with a resolution to become a workman approved of God. Let those of us who must needs stay at home work and pray and study. I feel that I cannot stress the word "study" too much, for information regarding the Master's work adds strength to our prayers, and makes the simplest task a never ending joy. More and more there comes to my mind the wonderful possibilities that lie out before our young women today, and the duty that rests upon the more mature women to encourage and help the young workers. Thus far, the Meridian First church leads in the foreign mission offering, with Columbus second, and we hope soon to have glowing accounts of our week of prayer and the study of home missions. It gives me pleasure to tell you that dear Mrs. Ball is much improved in health and while she is not strong enough to continue as our leader, she is always ready to help and advise us.

I want you to feel that my heart goes out to you in all your undertakings, and, my dear young women, I need always your love and prayers and help.

Awaiting an early reply from each one of you, I am,

Marion Bankston.

Foreword.

In undertaking the work so recently laid down, your servant has shrunk from touching upon a sadly sacred theme. She has wondered if it is not wise to speak no word at all because "silence suiteth best." And yet perhaps a word is due.

In all the personnel of our State work—and we have some magnificent specimens of womanhood—I am not acquainted with one, who it seems to me, could immediately follow Annie Kate Woods in office, and not have left the impression that a great gap exists. She was peculiarly fitted for the office. Having assumed its responsibilities in the first flush of her young womanhood, she made of it a tabernacle, if we may so express it, that fitted her own charming personality with an exquisite nicety. I dare say there is not one who had the pleasure of knowing her, but will ever think of her in her official capacity. She and the office of Corresponding Secretary were one. And yet, she above every one I ever knew, "magnified her office." She was selfless; hidden behind that for which she lived and labored.

Having completed her labors, she has passed to her reward. The work must go on.

Jewelers tell us that when a beautiful, delicate chain is broken it must be welded together by a baser metal in order to hold strong and true.

If your humble servant in her plain, blunt, uncomely manner may be so blessed of Him who cares as to be allowed to gather the broken ends of our chain of work and weld them to the coming link, which He will surely prepare for us, then she is and will be grateful.

The work must go on. Doubtless the entire sisterhood of the State feels dazed and wonders how we shall proceed. One of our first thoughts should be of how faithfully she planted. The harvest time is drawing nigh. Shall we not for her sweet sake glean carefully and prayerfully an abundant crop from the seeds she sowed? Are we not due her memory this reaping?

Then up, each one of us, whatsoever our hand findeth to do, let us do it with our might.

Craving your counsel, your sympathy and your prayers, I am,
Your servant,
Margaret McRae Lackey.

Hattiesburg, Miss., April 11, 1912.

Dear Record:

Our meeting closed last night. Brother Farr, of Columbia, did the preaching. He is a good, clear, earnest gospel preacher. God bless his



Sw. B. T. Seminary, Fort Worth, Texas.

BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Beld, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are they can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

work among us. There were twenty additions, eighteen for baptism. At the close of the meeting we raised almost enough money to floor the church building, which will seat twelve hundred people. We hope to have everything in readiness for the encampment.

Immanuel church has been struggling for five years. Organized with thirteen and went to one hundred and eighty-five at one time.

We have seventy-five now and the future for our church looks better.

Let everybody work to make the encampment a success. Talk for it, pray for it and attend.

Yours truly,

A. F. O'Bryant.

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Write us for a free sample of BOND'S LIVER PILLS, a genuine and gentle Liver Stimulant. ONE of these small pills at bed time, will promptly relieve Headache, Biliousness, Constipation, Indigestion and Torpid Liver. Bond's Pharmacy Co., Little Rock, Ark.

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NEWS IN THE CIRCLE MARTIN BALL

The North Mississippi Baptist Sunday School and B. Y. P. U. Convention at Indianola was great. The interest in the work was intense. Some of the speakers did not come but their places were supplied by good brethren who were on hand. Large things were planned for the future.

Pastor B. L. McKee gives half time at Drew and the same at Ruleville this year. This arrangement makes a good field. At Drew the saints are building a splendid preacher's home.

We heard one of our very best and soundest preachers say that he was not a "Landmark" Baptist but just a Baptist. We thought that was about correct. What do we want to put a handle on our names for? It wasn't John the Landmark Baptist, but John the Baptist!

Dr. C. V. Edwards has completed arrangements with Dr. Geo. W. Truett to be with him in a protracted meeting beginning in June. A great meeting is expected. Dr. Truett is pastor of the great First church in Dallas, Texas, and the demand for him for evangelistic work is wonderful.

The church at Georgetown, S. C., has called Rev. Hasford B. Jones. He accepts and will move on the field at once. He seems to be the very man for this important field.

In North Carolina there are several Baptist Academies. These are feeders to Wake Forest College, and help to make it a good institution. Recently 490 acres of land have been purchased in Luray county, N. C., and \$5,000 is being raised to establish another academy.

Dr. Z. T. Cody, who is to preach the Convention sermon at the meeting of the Southern Baptist Convention, is one of the best. Anyone who fails to hear him will lose much. He is editor of the Baptist Courier of South Carolina.

The First church of Rome, Ga., refused to accept the resignation of Pastor R. B. Headen. He has been pastor there for twenty-eight years. He and his church are in hearty accord, and the church could see no reason why he should leave them.

Miss Lona Miley, who is aiding in institute work our good secretary, J. E. Byrd, is thoroughly equipped for the position and does admirable work in the elementary phases of our Sunday School work.

Dr. Geo. E. Burlingame will visit the South Sea Islands during the next three months, his church hav-

ing granted him a vacation. He has been closely confined since the earthquake in San Francisco. He has been pastor of the First church for several years. The great new building is finished.

The First church, Waco, Texas, recently raised \$2,700 for foreign missions and they think it will go to \$3,000. Dr. F. C. McConnels is happy over the situation. This is one of the great churches of the South.

It would be a calamity for our Home Board to go to Oklahoma City with a debt hanging over it. It behooves every pastor to bestir himself. Lose no time nor opportunity. Many things are against us, but we can overcome them.

The church at Winona has invited Rev. Fleetwood Ball, of Lexington, Tenn., to assist his father in a series of meetings beginning the first Sunday in June.

The name of the location of the Baptist Assembly on the Blue Ridge mountains near Asheville, N. C., has been changed from Blue Mont to Ridgecrest. It is located on the very crest of the mountain. Post-office, station, express office and telephone office all take the same name.

St. Louis, San Antonio and Asheville are bidding for the next meeting of the Southern Baptist Convention. Either of the places offers good facilities for holding the Convention.

Our own Arthur Flake is booked for prominent places on the program of the State B. Y. P. U. of North Carolina, to be held at Dunn June 11-13. He is to do the technical work of the Convention. We know that he is at home with that kind of work. None better.

The Sunday School Lesson committee of the Southern Baptist Convention recently met in Louisville, Ky., and outlined a policy of procedure which will be recommended to the Southern Baptist Convention in Oklahoma City in the approaching session. Dr. E. C. Dargan was elected chairman and Dr. B. W. Spillman secretary of the committee.

Pastor Chas. E. Maddry recently held an excellent meeting in the Baptist Tabernacle, Raleigh, N. C., doing all the preaching. Eighty-four were added to the church, fifty-six by baptism. It is said to be the most successful revival ever held in Raleigh.

Evangelist T. T. Martin and his co-workers have just closed a real successful meeting in the First church, Wilmington, N. C. He is a specialist on the way a sinner must

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The building was erected in 1910 and cost \$130,891.40, which with the value of grounds worth \$20,000 makes a total security of \$150,891.40. The amount of the loan on this issue of notes is \$60,000, thereby leaving a wide margin of security.

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Having sold all of the maturities of this issue with the exception of a small portion of the 1917 maturities, we offer these notes to investors to net them

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Write today for detail circular giving full description of the property, insurance carried, and views of the buildings.

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J. B. MOBERLY,
Real Estate Loan Officer

be saved—as clear a thinker as we have anywhere. Success crowns his labors.

Rev. C. E. Bass, who has been in the Seminary at Louisville the past session, has accepted a call to the church at Waynesboro, Miss. He begins work at once.

A fine training school for Sunday

School workers was lately held at Wintersville, N. C. Dr. Prince E. Burrows, of the Sunday School Board, conducted the meeting. One hundred diplomas and seals were awarded. Nineteen boys and girls laid themselves on the altar of service anywhere the Lord might direct.

PRIMO HIGH GRADE FERTILIZERS

Will help you double your yield per acre of Cotton, Corn, Cane, Rice and Vegetables. A special combination of plant foods for each kind of crop. Don't take chances with carelessly prepared fertilizers, but insist upon having

THE BEST BY ACTUAL TEST

Wm. H. Sloan, Hartsboro, Miss., writes: "As near perfect for Mississippi soil and conditions as it is possible to secure."

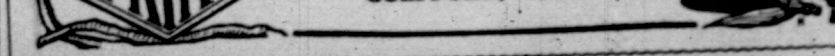
W. A. J. Patterson, Columbia, Miss., writes: "I have the best crops I have ever had in my life. I can recommend it (PRIMO) and I will never use anything but the Primo Brand."

J. T. Kimbro, Merchant, Arlington, Ala., writes: "I used both your Cotton and Corn Gumbo and High-grade Phosphate this season with good results, and not a single complaint from my customers."

L. D. Morgan, Tangipahoa, La., writes: "Will use no other as long as I can get it (PRIMO). I heartily recommend it to all farmers."

We invite merchants and farmers to write us for descriptive booklets giving analyses and valuable information.

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GULFPORT, MISS.



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No matter how poor you are, or what your occupation, I will make you prosperous. I will give you a plan to follow, and I will give you the money to carry it out. I will give you a plan to follow, and I will give you the money to carry it out. I will give you a plan to follow, and I will give you the money to carry it out.

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DEATHS

Mrs. E. J. Tate.

Mrs. E. J. Tate, aged 80 years, eight months and twenty days, died April 10th, 1912, at the home of her son, W. R. Tate, in Goodman, Miss. In her early girlhood she was married to Thomas Bailey. To them were born four children—T. J., J. A., Louisa and Elizabeth. The three last mentioned have preceded her into the sweet beyond. (Their father died a soldier in the Southern army during the 'sixties.) Some years after his death she was united in matrimony to Robert Tate and was again left a widow with three other children one of whom was taken away in infancy.

She leaves three sons, Rev. T. J. Bailey, D. D., W. R. Tate, and J. M. Tate. (These noble sons were true to their mother in every known duty); one sister, a number of grandchildren and great-grandchildren, many relatives and a host of friends to mourn their loss.

Sister Tate was a woman of a strong mind, firm, decisive in character, true and unwavering in friendship and possessed a disposition to yield to unavoidable circumstances with a Christlike submission.

In the home of her daughter-in-law, Mrs. W. R. Tate, in which she lived, she was perfectly at home. The beautiful story of Naomi and Ruth is illustrative of the love and congeniality that existed between this mother and her daughter-in-law.

In fact, the same can be said about the other two daughters-in-law—Mrs. T. J. Bailey, and Mrs. J. M. Tate. They were true and untiring. Administering with loving hands to her every necessity until the end came.

In 1853 she professed faith in Christ and was baptized by Rev. Berry Wall into the fellowship of the Baptist church at Pleasant Ridge, Holmes county, Miss. From there she moved to Goodman, Miss., and united with the Baptist church here.

Hers has been a consistent Christian life. For the last few years her health has not been good. During her illness for several weeks, she was a great sufferer; but bore it all with marked patience and Christian fortitude. And would speak of her departure as quietly and cheerfully as one anticipating a pleasant visit.

Children and friends will miss her so much. But we know where to find her—"In my Father's house" and Jesus said, "I will come again." "Blessed are the dead who die in the Lord."

The funeral service was conducted by the writer in the presence of a large concourse of sorrowing friends gathered at the home church "Pleasant Ridge." And in the churchyard there sleeps the mortal body of this noble woman.

J. T. Ellis.

Might Not Be Alive.

McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe I would be living today if it hadn't been for Cardui. I lay in bed for twenty-seven days, and the doctor came every day, but he did me no good. Finally he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's.

PIPO'S THE BEST MEDICINE for COUGHS & COLDS

Miss Era Ginn.

After three or four months of intense suffering from a very severe burn, Miss Era Ginn breathed her last at her father's home in Tyler-ton on March 19, 1912.

She made a profession of faith in Christ and joined the church early in her teens and the ten remaining years of her life she lived consistently as a Christian and died triumphantly in the faith of Christ as her all-sufficient Savior. She was one of our noblest and purest young ladies. We all miss her and how sorely must her loved ones miss her sweet companionship in the home.

May the God of all comfort be their stay.

Her pastor,
E. R. Henderson.

INCREASE YOUR YIELDS

Of Corn, Oats, Wheat, Grasses and Strawberries at Mr. F. J. Shillito, of Rhea Springs, Tenn., D.D.

Mr. F. J. Shillito, of Shillito, Hardins & Ewing, Rhea Springs, Tenn., writes: I have used fertilizers on both my plantations east and south of Spring City, for the past several years. Your brands have given entire satisfaction wherever used, and personally, I am satisfied that Virginia-Carolina Fertilizers are the best all round fertilizers for all kinds of soils and various crops I have ever used, increasing my yields of wheat, corn, oats and grasses from 33 1-3 per cent to 50 per cent. The past season my wheat was sown last winter just before the great freeze, and some lay in the ground and never came up until about February 1st of this spring, obtaining a good stand, however, and it made an increase of fully 33 1-3 per cent over the year before; and any person can see for himself. My present corn crop I consider the best crop I have raised in many years, using 200 pounds per acre of your fertilizers at the time of planting same. I am confident that if I had used 200 pounds more of Virginia-Carolina Fertilizers per acre as a top dresser at my second plowing, so as to furnish plant food at the growing season, the yield would have been much greater. I shall urge all my friends to use your fertilizers. I wish to add: Virginia-Carolina Strawberry Fertilizer, which is being used in this section of Tennessee by our strawberry growers, generally very extensively, has proven a great success, increasing their yields and making a more marketable and better shipping berry.

This is only one of many letters from farmers who have been very successful, which you will enjoy reading in the Virginia-Carolina Fertilizer Year Book or Almanac for 1912. If you will write to Virginia-Carolina Chemical Co., Advertising Dept., Richmond, Va., giving them your name, they will be glad to send you a copy of this book free of cost.

This company also has sales offices at Atlanta, Ga.; Savannah, Ga.; Columbia, S. C.; Durham, N. C.; Alexandria, Va.; Norfolk, Va.; Charleston, S. C.; Columbus, Ga.; Montgomery Ala.; Memphis, Tenn.; Shreveport, La.; Winston-Salem, N. C.; and Cincinnati, Ohio.

Sister M. J. Edwards.

Mrs. M. J. Edwards was born on February 24, 1832 near Rodney, Jefferson county, Miss., and died at the home of her son, Deacon Edgar Edwards, February 28, 1912, in sight of where she was born and reared. She lived to be eighty years and four days old.

On October 30, 1850, she was married to J. A. Edwards, Jr. Four sons and two daughters of this marriage yet live and mourn the death of their loving mother.

Sister Edwards was baptized into the fellowship of the Baptist church of Raymond, Mississippi in July 1851, by C. S. McCloud, D. D. She was one of the members who went into the organization of the Baptist church in Rodney, Jefferson county Miss. She lived a consistent, hope inspiring life as a member of the Rodney Baptist church where all of the people who knew her loved and respected her for her noble consecrated Christian life. She was "born again" at the age of nineteen.

She was a child of God on earth for sixty-one years, and in all her relations to people here, as daughter, wife, mother, neighbor and church member, she did really obey the Master's words, "Let your light shine before men that they may see you: good works and glorify your Father which is in heaven."

Her death, even at the age of eighty, is a real bereavement to us all. Tender sympathy for all the bereaved.

C. L. Lewis.

Clinton, Miss., April 10, 1912.

Aunt Betty Parsons.

On March 17, 1912, at 11:15 o'clock p. m., the death angel came to the church of Mars Hill and took one of her oldest members.

Aunt Betty Parsons was near 84 years of age, having been a member of Mars Hill Baptist church for nearly seventy years, and lived a consecrated Christian life.

She was laid to rest in the family cemetery after services by her pastor, to await the resurrection morning.

Weep not, dear nieces, nephews and kindred, for Aunt Betty is waiting for you in the "Glory Land."

Her friend,
Alice Chapman.

Smith-Odom.

At the home of the bride's parents, Mr. and Mrs. John Odom, of Logtown, Miss., on February 21st, at 8 o'clock p. m., Mr. Horatio Smith and Miss Luke Odom were quietly married, the writer officiating.

Mr. and Mrs. Odom are members and earnest workers of the Baptist church. May the blessings of the Lord rest on them and use them to His glory.

J. R. McCordle.

From Columbus.

On last Sunday night all of the evangelical denominations in the city gave way their regular services to worship with the First Baptist church and take part in welcoming their new pastor, Brother J. B. Lawrence.

The house was well filled and the

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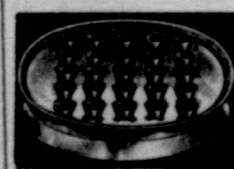
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Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this. Trust him fully, and always do as he says.

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placed anywhere, attracts and kills all flies. Nest, clean, ornamental, convenient, cheap. Kills all season. Made of metal, can't spill out, over, will not soil or injure anything. Guaranteed effective. 10c each additional lb. over 25 lb. postpaid for 25 lb. and over.

SUNDAY SCHOOL LESSON

By MISS M. LACKEY

THE KING AND HIS KINGDOM.

Lesson 3.

April 21.

Mark 3:7-19; Matt. 5:3-16.

The Appointment of the Twelve.

Golden Text: "Ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit."—John 15:16.

Our lesson passages today are taken from Mark and Matthew. The first passage is a vivid picture describing a great demonstration of popular enthusiasm over the mighty works and messages of Jesus. You remember that Jesus had healed a man with a withered hand, and the Pharisees were taking counsel how they might kill him. Jesus and His disciples had left the synagogue and had gone down by the Sea of Galilee, but the great crowds had followed them. The fame of Jesus' miracles had spread far beyond the regions of Galilee, and in the crowd there were people from many distant places. Let us look these up and point them out on the map. Read the entire passage and note how Jesus went from there up into a mountain and spent all night in prayer. He had come to an important crisis in His life. His work had grown so much that He needed helpers who could teach and preach and heal as He was doing. Then, too, His enemies were already planning for His death and there must be some to carry on the work after He was gone. His tired body must have longed for rest after that busy day, but He longed still more for the help of His Father in making His choice of disciples the next day. Learn from the lesson passage whom He chose, and learn all you can about each of these men.

The last part of the lesson is taken from the sermon on the mount. What miracle is recorded in last Sunday's lesson?

How and where did Jesus spend the following night? (Luke 6:12.)

Whither did He go as given in our lesson? (Verse 7.)

From whence did the crowds come that followed Him?

Were all these people Jews? (Many perhaps, were not.)

Why did they come to Jesus?

Why did Jesus ask for a little boat?

Have we any record of His preaching on this occasion?

What did He do for the multitudes?

What testimony did the unclean spirits bear?

How did Jesus regard their testimony?

Name the disciples Jesus chose.

Why did He call twelve? ("We do not know. It was a symbolic number and represented the twelve tribes of Israel, the united people of God, under His Messianic Kingship, and there is some slight reason for thinking that this may have influenced Jesus in deciding upon this number." Matt. 19:28. "But we do

not know why He chose twelve rather than more or less.")

Why is so little said of some of them?

Was any one of them from a ruling class, or a religious leader?

Did they differ from each other very widely in their temperament or personal characteristics?

Why did Jesus appoint the twelve? (Mark 3:14-15.)

What was Jesus' estimate of the value of their work? (Matt. 5:13-14.)

Why did Jesus wait so long to choose the twelve?

From what country did He choose eleven of them? (Galilee.)

Which one is supposed to have been chosen from Judea? (Judas Iscariot.)

Why did He choose so many fishermen?

How many pairs of brothers were chosen?

Why is Peter named first in the list?

Who brought Peter to the Savior?

Who was the doubter of the twelve?

What training did they need for the work of apostles?

SEEK FURTHER ANSWERS.

Do you suppose Jesus had a definitely devised plan for the conduct of His work when He began, or did He meet emergencies when they arose?

Is it ordinarily an easy matter for leaders to recognize an approaching necessity for them to share their leadership with others?

Do they as a rule cheerfully set about training others to take their place?

Are the disciples of Jesus the best salt in your community?

If called upon to mention the men and women who are doing the most for the welfare of your community, whom would you name?

Are they members of the church?

If the churches were taken out of your community, with all that they stand for and do, what would become of your community?

Would its best salt be gone?

Why are disciples called and chosen?

What conditions are necessary before one undertakes an organization?

Is there any danger of over-organization today?

A part of the disciples' business was "to be with Him." How can we be with Jesus today to catch His Spirit?

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Perfect fitting, ready-made, "Cushion Back" Collar Bands for shirts, easiest to stitch on and insure fit and comfort. Cheaper than you can make them. Order by mail. Only 30c for six, or 50c per dozen, postpaid in U. S. Special price to dealers, \$4.50 per gross. Mention any size from 12 to 19, also half sizes. The Bee Hive, Inc., Box 4A, Clinton, S. C. Clip and save this ad.

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When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of consumption. His child is now in this country and enjoying the best of health. He has proved to the world that consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will Break up a Fresh Cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.

A Feast of Good Things.
Seminary Letter No. 5.

This week has been a feast of good things for the students of the Seminary. Monday was Mississippi Day and it reached high-water mark. Then followed the Gay Lectures which were of unusual interest. The faculty took it good-naturedly when the lecturer announced that his series of lectures were not for their majesties, but specially for the students. However, he had no objection to their eating the "crumbs that fell from the students' tables." The feast was rich, and all had plenty and to spare.

Woman's Work was given right of way in our missionary day exercises. Dr. C. A. Stakeley, of Montgomery, Ala., delivered a masterly address in which he followed most effectively and succinctly the women in church' work throughout the entire history of the church. He had not one whit of difficulty in tracing the line of "apostolic succession" in woman's work. His method through was genetic rather than apologetic; inductive rather than deductive. Emphasis was first laid on the women of the New Testament—how that Luke, both in his gospel and in the Acts of the Apostles, gives a large place for the ministry of women; then Paul in his Epistles. The speaker passed rapidly over to the reformation period. Here our hearts did burn as he brought before us Mrs. Luther, Mrs. Calvin, Mrs. Knox, Mrs. Wesley and others who stood by these great leaders in the reformation. He believes that a book ought to be written on "The Women of the Reformation." As the speaker passed hurriedly on to woman's work today, I thought of Queen Victoria, England's Christian queen. She heard a sermon on the "Second Coming of Christ." It impressed her, and she sent for the preacher to come to the palace and tell her more about it. As he told her of how the Lord is coming back to earth again, the tears trickled down her cheeks. With subdued emotion, she said: "I wish He would come while I live. I should like to lay the British crown at His feet and all the British dominions for His possessions." Dr. Stakeley dwelt at length on the marvelous work of the W. M. U. of the Southern Baptist Convention during the twenty-three years of its history.

Dr. Stakeley's address was followed by Dr. Geo. B. Eager on the Training School here under the W. M. U. The address was a brief and very interesting history of the training school. The idea was born in the heart of Dr. E. Z. Simmons, of Canton, China, as he faced the need for trained women in foreign mission work. The seminary then opened her doors to women. Five years ago the W. M. U. assumed complete control of the training school. The statistics for this period are interesting. Two hundred and forty have taken part or all of the course; fourteen have gone to foreign fields; five at work under the Home Board; eight in the mountain districts; nine city and church missionaries; seven in woman's missionary work. Their work in the city while taking

the course is interesting. In the five years, 3,632 Sunday School classes have been taught; 18,381 visits made; 828 Bibles distributed; 212 conversions; 649 children's meetings held. Surely our sympathies and our vision of the possibilities of woman's work have been enlarged by this day's exercises.

The Gay Lectures were delivered by Dr. Samuel Angus, of Scotland. His general subject was "In the Fullness of Time." The subject of each lecture follows: 1. The New Era. 2. The Moral and Religious Aspect of the Greece and Roman World. 3. Debtors to the Jews. 4. Debtors to the Greeks. 5. The Universal Language of Christianity. These lectures—to sum up in one sentence—opened up every vision of how God has prepared the world for the coming of Christ and the universal gospel. "The kingdom shall be Jehovah's"—and

"Jesus shall reign where'er the sun Doth his successive journeys run; His kingdom stretch from shore to shore, Till moons shall wax and wane no more."

M. O. Patterson.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

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The college is doing nicely; good work has been done there this year. It was my privilege to make my home in the college during the meeting. Brother and Sister Rivers know how to care for you.

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I will appreciate it so much if you will announce through the columns of your paper that we are to begin a meeting in Shaw the 29th of April, Rev. T. L. Holcomb, of Yazoo City to do the preaching.

M. C. Vick.

Shaw, Miss.

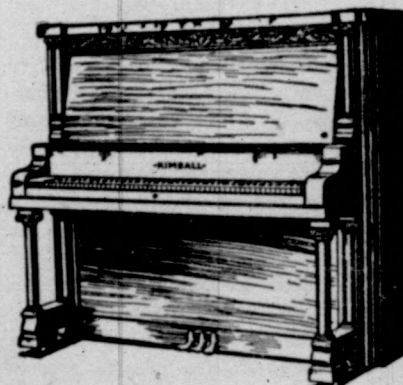
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